

أَلْبَابُ الرَّابِعُ

كَوْنُ نَبِيٍّ اللَّهِ أَمَانًا لِلنَّاسِ فِي الدُّنْيَا

CHAPTER FOUR

THE HOLY PROPHET ﷺ IS PEACE AND
PROTECTION FOR EVERY HUMAN SOUL
IN THIS WORLD

ALlah ﷺ has informed us that He made His chosen messenger ﷺ a source of peace and protection for people in the world. This is why humanity will not suffer from an all-out punishment as was faced by the previous communities. In addition, Allah made the Prophet ﷺ a source of security for his people, and a source of security for his Companions ﷺ, saving them from destruction and torment.

Because the Prophet ﷺ was a security, he did not invoke Allah against his opponents and enemies, even in the moments when he suffered from the harshest manifestations of enmity and opposition. And despite their avowed enmity toward him and his Companions ﷺ, the Prophet ﷺ never declared his disavowal of them. This is in stark contrast to what happened with the previous Prophets. The Prophet's manifestation as a source of security is but a single manifestation among the many manifestations of his immense and vast mercy.

This manifestation of the Prophet's mercy ﷺ, his being a source of security, is one of many. Because of him, people will not suffer a general, all-encompassing torment, such as mass drowning, floods and earthquakes, etc. The same cannot be said regarding the previous communities, who were wrecked, while their Prophets were in their midst.

The people of Prophet Nūh ﷺ suffered floods while Nūh ﷺ was alive in their midst. All of them were destroyed save the believers among them—and they were only a few—after Nūh invoked Allah against them. Allah said,

﴿وَقَالَ نُوحٌ رَبِّي لَا تَذَرْ عَلَى الْأَرْضِ مِنَ الْكُفَّارِ إِنَّكَ إِنْ تَذَرْهُمْ يُضْلُّوا عِبَادَكَ وَلَا يَلِدُوا إِلَّا فَاجِرًا كَفَّارًا﴾

«And Nūh (Noah) submitted: 'O my Lord! Do not leave even a single disbeliever living on earth. Surely, if You leave them (alive), they will keep leading your servants astray

and will beget none but the most wicked and extremely disbelieving children.” ﴿¹⁵¹

As a result of Nūh’s invocation, his people were drowned in the flood. Allah said,

﴿قَالَ رَبِّ إِنَّ قَوْمِي كَذَّابُونَ ﴿١﴾ فَأَفْتَحْ بَيْنِهِمْ فَتَحًا وَنَجَّنِي وَمَنْ مَعَىٰ مِنَ الْمُؤْمِنِينَ ﴿٢﴾ فَأَنْجَيْنَاهُ وَمَنْ مَعَهُ وَفِي الْفُلُكِ الْمَسْحُونِ ﴿٣﴾ ثُمَّ أَغْرَقْنَا بَعْدَ أَلْبَاقِينَ ﴿٤﴾﴾

﴿(Nūh [Noah]) submitted: “O my Lord, my people have rejected me. So judge between me and them, and deliver me and the believers who are in my company.” So We delivered him and those who were (aboard) with him in the fully loaded Ark. Then thereafter We drowned all the rest.﴾¹⁵²

Allah also said,

﴿وَلَقَدْ أَرْسَلْنَا نُوحًا إِلَىٰ قَوْمِهِ فَلَبِثَ فِيهِمْ أَلْفَ سَنَةٍ إِلَّا خَمْسِينَ عَامًا فَأَخْذَهُمُ الظُّوفَانُ وَهُمْ ظَالِمُونَ ﴿١﴾ فَأَنْجَيْنَاهُ وَأَصْحَابَ السَّفِيَّةِ وَجَعَلْنَاهَا آيَةً لِلْعَالَمِينَ ﴿٢﴾﴾

﴿And indeed We sent Nūh (Noah) to his people. He lived amongst them for a millennium less fifty years. Then the Great Flood seized them whilst they were wrongdoers. Then We delivered Nūh (Noah) and those (with him) in the Ark, and made that (Ark and the incident) a sign for the people of the world.﴾¹⁵³

The Divine chastisement also afflicted the people of ‘Ād while Prophet Hūd ﷺ was alive, and they were all destroyed save those who believed, and they were a few. Allah ﷺ said,

¹⁵¹ Qur’ān 71:26-27.

¹⁵² Ibid., 26:117-120.

¹⁵³ Ibid., 29:14-15.

(وَأَذْكُرْ أَخَا عَادٍ إِذْ أَنْدَرَ قَوْمَهُ وَيَالْأَحْقَافِ وَقَدْ حَلَتِ الْنُّ�ُرُ مِنْ بَيْنِ
 يَدَيْهِ وَمِنْ خَلْفِهِ أَلَا تَعْبُدُوا إِلَّا اللَّهُ إِنِّي أَخَافُ عَلَيْكُمْ عَذَابَ يَوْمٍ
 عَظِيمٍ ﴿١﴾ قَالُوا أَجِئْتَنَا لِتَأْفِكُنَا عَنْ رَبِّنَا فَأَتَنَا بِمَا تَعْدُنَا إِنْ كُنْتَ مِنَ
 الصَّادِقِينَ ﴿٢﴾ قَالَ إِنَّمَا أَعْلَمُ عِنْدَ اللَّهِ وَأَبِيَّغْعَلْكُمْ مَا أُرْسِلْتُ بِهِ وَلَكُنْتَ
 أَرْنَكُمْ قَوْمًا تَجْهَلُونَ ﴿٣﴾ فَلَمَّا رَأَوْهُ عَارِضًا مُسْتَقْبِلًا أَوْدِيَتْهُمْ قَالُوا هَذَا
 عَارِضٌ مُمْطَرٌ بَلْ هُوَ مَا أُسْتَعْجَلُنُّ بِهِ رِيحٌ فِيهَا عَذَابٌ أَلِيمٌ ﴿٤﴾ نُذَمِرُ
 كُلَّ شَيْءٍ بِأَمْرِ رَبِّهَا فَأَصْبَحُوا لَا يُرَى إِلَّا مَسَكِنُهُمْ كَذَلِكَ نَجَرِي الْقَوْمُ
 الْمُجْرِمِينَ

(And, (O Beloved,) remember (Hūd) the kinship brother of the people of 'Ād, when he warned his people (of the dire consequences of their evil deeds) in al-Ahqāf, (the Sand-Dunes [a valley in Yemen, between Oman and Mahra]) although (a number of) Warners (i.e., Messengers) had passed before and after him, (saying:) 'Worship no one but Allah. I fear for you the punishment of a (Terrible) Day.' They said: 'Have you come to us to turn us away from our gods? So bring us that (torment) you are threatening us with if you are of those who speak the truth.' He said: 'The knowledge (of the Hour of the torment) is with Allah alone. And I am only transmitting to you the injunctions which I have been sent with. But I can see that you are an ignorant people.' So when they saw that (torment) advancing on their valleys like a cloud, they said: 'This is the cloud that is going to rain upon us.' (Nay, not that,) rather this (cloud) is that (torment) which you were restlessly seeking to hasten. (This) is the storm in which is (approaching) a grievous punishment. (That) will destroy everything by the command of its Lord. They were (destroyed) in such a way that nothing could be seen except their (ruined) houses. That

is how We punish the evildoers. ﴿¹⁵⁴

Allah also said,

﴿وَلَمَّا جَاءَ أَمْرُنَا نَجَّيْنَا هُودًا وَالَّذِينَ ءَامَنُوا مَعَهُ وَبِرَحْمَةِ مِنَّا وَنَجَّيْنَاهُمْ مِنْ عَذَابٍ عَلِيِّظٍ﴾

¶ And when Our command (of torment) came to pass, (then) We saved Hûd and the believers with him because of Our mercy, and We delivered them from severe punishment. ﴿¹⁵⁵

Allah also afflicted with torment the people of Sâlih ﷺ while he was alive, and they were all destroyed save those who believed, and they were a few. Allah ﷺ said,

﴿فَلَمَّا جَاءَ أَمْرُنَا نَجَّيْنَا صَلِحًا وَالَّذِينَ ءَامَنُوا مَعَهُ وَبِرَحْمَةِ مِنَّا وَمِنْ خَرْقِي يَوْمٍ إِذْ إِنَّ رَبَّكَ هُوَ الْقَوِيُّ الْعَزِيزُ ﴿٦١﴾ وَأَخَذَ الَّذِينَ ظَلَمُوا الصَّيْحَةَ فَأَصْبَحُوا فِي دِيَرِهِمْ حَاتِمِينَ﴾

¶ Then, when Our command (of torment) came to pass, We saved Sâlih and the believers with him through Our mercy and (also delivered them) from the humiliation of that day. Surely, your Lord alone is Powerful, Sovereign. And a dreadful blast overtook the wrongdoers. So morning found them (dead), lying prone in their homes. ﴿¹⁵⁶

The shrieking punishment befell the people of Shu'ayb ﷺ while he was alive, and they were all ruined after Allah rescued those of them who believed, and they were a few. Allah ﷺ said,

﴿وَلَمَّا جَاءَ أَمْرُنَا نَجَّيْنَا شُعَيْبًا وَالَّذِينَ ءَامَنُوا مَعَهُ وَبِرَحْمَةِ مِنَّا وَأَخَذَتِ الَّذِينَ ظَلَمُوا الصَّيْحَةَ فَأَصْبَحُوا فِي دِيَرِهِمْ حَاتِمِينَ ﴿٦٢﴾ كَانَ لَمْ يَعْتَوْ فِيهَا

¹⁵⁴ Ibid., 46:21-25.

¹⁵⁵ Ibid., 11:58.

¹⁵⁶ Ibid., 11:66-67.

أَلَا بُعْدًا لِّمَدِينَ كَمَا يَعْدُثُ ثَمُودٌ ﴿١٥٧﴾

﴿And when Our command (of torment) came, We saved Shu'ayb and the believers with him through Our mercy, but a dreadful blast seized the wrongdoers. So they reached the morning (as dead) lying prostrate in their homes—as if they had never put up there. Listen! (The people of) Madyan are doomed as were doomed (the people of) Thamûd.﴾¹⁵⁷

Allah also obliterated the people of Lüt ﷺ while he was alive, after having taken him out of their midst, and they were all destroyed save those who believed, and they were a few in number. Allah ﷺ said,

﴿فَنَجَّيْنَاهُ وَأَهْلَهُ رَأْجُوْنَ إِلَّا عَجُوزًا فِي الْغَيْرِيْنَ ۚ ثُمَّ دَمَرْنَا الْآخَرِيْنَ ۚ وَأَمْطَرْنَا عَلَيْهِمْ مَظْرُوا فَسَاءَ مَظْرُ الْمُنْذَرِيْنَ﴾

﴿So We delivered him and his entire family, except for an old woman who was amongst those who stayed behind. Then We destroyed the others. And We rained on them (stones). So how devastating was that rain on the people who were stressed with horror!﴾¹⁵⁸

Allah also said,

﴿فَلَمَّا جَاءَ أَمْرُنَا جَعَلْنَا عَلَيْهَا سَافِلَهَا وَأَمْطَرْنَا عَلَيْهَا حِجَارَةً مِّنْ سِجِيلٍ مَنْصُودٍ ۝ مُسَوَّمَةً عِنْدَ رَبِكَ وَمَا هِيَ مِنَ الظَّالِمِيْنَ بِيَعِيدٍ﴾

﴿Then, when Our command (of chastisement) came to pass, We turned the town upside down, and We rained upon it stones and pebbles of baked clay which incessantly teemed down (layer upon layer), which were marked by your Lord. And this (torment of stones) is not far away from the wrongdoers (even now).﴾¹⁵⁹

¹⁵⁷ Ibid., 11:94-95.

¹⁵⁸ Ibid., 26:170-173.

¹⁵⁹ Ibid., 11:82-83.

The Children of Israel were afflicted with disfigurement while Prophet Mūsā ﷺ was alive among them, and Pharaoh was drowned, after which Mūsā and his people were delivered. Allah ﷺ said,

﴿وَقَالَ مُوسَى رَبَّنَا إِنَّكَ أَتَيْتَ فِرْعَوْنَ وَمَلَأَهُ زِينَةً وَأَمْوَالًا فِي الْحَيَاةِ
الْدُّنْيَا رَبَّنَا لِيُضْلُّوا عَنْ سَبِيلِكَ رَبَّنَا أَطْمِسْ عَلَىٰ أَمْوَالِهِمْ وَأَشْدُدْ
عَلَىٰ قُلُوبِهِمْ فَلَا يُؤْمِنُوا حَتَّىٰ يَرَوُا الْعَذَابَ الْأَلِيمَ ﴾ ﴿قَالَ قَدْ أَجِيبْتَ
دَعْوَتُكُمَا فَأَسْتَقِيمَا وَلَا تَتَبَعَّانِ سَبِيلَ الَّذِينَ لَا يَعْلَمُونَ ﴾ ﴿وَجَوَزْنَا
بِبَيْتِ إِسْرَاعِيلَ الْبَحْرَ فَأَتَيْهُمْ فِرْعَوْنُ وَجُنُودُهُ بَعْيَانًا وَعَدْوًا حَتَّىٰ إِذَا
أَذْرَكَهُ الْغَرْقُ قَالَ إِنِّي آمَنْتُ أَنَّهُ لَا إِلَهَ إِلَّا اللَّهُ إِلَّا الَّذِي آمَنْتُ بِهِ بَنُوا إِسْرَاعِيلَ
وَأَنَا مِنَ الْمُسْلِمِينَ﴾

¶ And Mūsā (Moses) said: “O our Lord, surely You have provided Pharaoh and his chiefs with the means of embellishment and (abundance of) riches in the life of the world. O our Lord, (have You given them all this) in order that they turn (the people) away from Your Path (sometimes by tempting and sometimes by terrifying them)? O our Lord, destroy their riches and make their hearts (so) callous that even then they may not believe until they see the grievous torment.” (Allah) said: “The prayer of you both has indeed been granted. So remain steadfast, both of you, and follow not the path of those who do not possess knowledge.” And We took the Children of Israel across the sea. Pharaoh and his army chased them with rebellion, tyranny and oppression until when he (Pharaoh) was seized by drowning, he said: “I believe that there is no god to be worshipped apart from (the God) that the Children of Israel have put faith in and I am (now) of the Muslims.” ¶¹⁶⁰

¹⁶⁰ Ibid., 10:88–90.

As for the disfigurement that the Children of Israel suffered, Allah ﷺ quoted Mūsā ﷺ who declared his disavowal of his people after they refused to fight:

﴿قَالُوا يَمْوَسَى إِنَّا لَن نَدْخُلَهَا أَبَدًا مَا دَامُوا فِيهَا فَأَذْهَبْ أَنْتَ وَرَبُّكَ
فَقَتِيلًا إِنَّا هَلُّنَا قَنْدُونَ ﴿٤٦﴾ قَالَ رَبِّ إِنِّي لَا أَمْلِكُ إِلَّا نَفْسِي وَأَخْيَطْ فَأَفْرُقْ
بَيْنَنَا وَبَيْنَ الْقَوْمَ الْفَسِيقِينَ ﴿٤٧﴾ قَالَ فَإِنَّهَا مُحَرَّمَةٌ عَلَيْهِمْ أَرْبَعِينَ سَنَةً
يَتِيهُونَ فِي الْأَرْضِ فَلَا تَأْسَ عَلَى الْقَوْمِ الْفَسِيقِينَ﴾

﴿They said: “O Mūsā (Moses)! Never shall we enter this (land) so long as they are in it. So you (along with) your Lord go and fight; we are sitting right here.” (Mūsā [Moses]) submitted: ‘My Lord! I have no control (over anyone) except for myself and my brother (Hārūn [Aaron]). So put us apart from (these) wicked people (by Your command).’ (The Lord) said: “So this (land) is forbidden to these (rebels) for forty years. (Anguished,) they will continue wandering around the earth in distraction. So grieve not, (O Mūsā [Moses],) over the (warning plight) of these disobedient and unruly people.”﴾¹⁶¹

Allah ﷺ also said,

﴿وَلَقَدْ عَلِمْنَا الَّذِينَ أَعْتَدُوا مِنْكُمْ فِي السَّبْتِ فَقُلْنَا لَهُمْ كُوْنُوا قِرَدَةً
خَلِسِينَ﴾

﴿And (O Jews) certainly you know well those of you who violated (the injunctions concerning) the Sabbath (Saturday). So We said to them: “Be you apes: rejected and despised.”﴾¹⁶²

Allah ﷺ has expanded upon the various punishments suffered by the previous nations. He said,

¹⁶¹ Ibid., 5:24-26.

¹⁶² Ibid., 2:65.

﴿فَكُلُّا أَخْذَنَا بِذَنْبِهِ فَمِنْهُمْ مَنْ أَرْسَلْنَا عَلَيْهِ حَاصِبًا وَمِنْهُمْ مَنْ أَخْذَنَاهُ
الصَّيْحَةُ وَمِنْهُمْ مَنْ خَسَقْنَا بِهِ الْأَرْضُ وَمِنْهُمْ مَنْ أَغْرَقْنَا وَمَا كَانَ اللَّهُ
لِيَظْلِمَهُمْ وَلَكِنْ كَثُرُوا أَنفُسَهُمْ يَظْلِمُونَ﴾

¶ So We seized (every one of) them for his sin. And there was (a faction) of those against whom We sent a storm of pelting stones. And of them was (also a group) whom a roaring blast seized. And (a party) of them were such whom We sank into the earth. And of them there was (yet another community) that We drowned. And Allah would never have wronged them, but they themselves wronged their own souls. ¶¹⁶³

The other Messengers experienced similar things to what has been described here, but not the Messenger of Mercy ﷺ. He never declared his disavowal of those who harmed him or supplicated against them.

Another manifestation of this mercy that Allah ﷺ made him a source of security for people—especially the Prophet's *Umma*—is the fact that Allah took the Prophet's soul before them. The exalted Prophet ﷺ informed us that when Allah intends mercy for an *Umma*, He takes its Prophet's soul before it, that he may be a harbinger and predecessor for them in the Hereafter.

Abū Mūsā al-Ash'arī reported that Allah's Messenger ﷺ said,

إِنَّ اللَّهَ عَزَّ وَجَلَّ إِذَا أَرَادَ رَحْمَةً أُمَّةً مِنْ عِبَادِهِ، قَبَضَ نَبِيَّهَا قَبْلَهَا، فَجَعَلَهُ لَهَا
فَرَطًا وَسَلَفًا بَيْنَ يَدَيْهَا. وَإِذَا أَرَادَ هَلْكَةً أُمَّةً عَدَّهَا، وَنَبِيَّهَا حَيٌّ، فَأَهْلَكَهَا
وَهُوَ يَنْظُرُ، فَأَقْرَبَ عَيْنَهُ بَلَكِتَهَا حِينَ كَذَبُوهُ، وَعَصَوْا أَمْرَهُ.

When Allah ﷺ intends to show mercy to an *Umma* from His servants, He takes the soul of its Prophet and makes him a harbinger and recompense in the Hereafter; and when He intends to destroy an *Umma*, He punishes it while its Prophet is alive and He destroys it as he [the Prophet] witnesses it,

¹⁶³ Ibid., 29:40.

and He cools his eyes by destruction as they had belied him and disobeyed his command.¹⁶⁴

Reported by Muslim.

The brutality and opposition of the Quraysh against the Prophet ﷺ and his Companions ﷺ is widely documented. They attempted to bar others from the truth. They disbelieved, tortured the Prophet ﷺ and his Companions ﷺ and even killed a number of them, and disfigured others among them. Even the Prophet ﷺ was not safe from their belying and enmity. Despite all that, when the Prophet ﷺ departed from Taif—after its inhabitants struck him and shed his blessed blood—the angel in charge of the mountains asked him for permission to crush the people between the Akhshabān [the two mountains of Mecca], but he refused to have them punished on his account, and instead, prayed for their guidance. And when the Quraysh suffered famine and poverty and were afraid of their own destruction, the Prophet ﷺ prayed for them, so rain fell upon them and they were saved from a sure disaster. And when the Quraysh fought against the Prophet ﷺ and his Companions during the Battle of Uhud, the Prophet ﷺ pardoned them and asked Allah ﷺ to forgive them. He was not pleased to see them punished for what they did.

Another proof that the Prophet ﷺ is a source of security and protection for his people is the fact that he said he would defend the Muslims against the Anti-Christ [Dajjāl], were the latter to appear during his time. So if the Dajjāl had appeared during his time, he would not have been able to lead a single member of the Prophet's *Umma* astray. If, however, the Dajjāl appears after him ﷺ, Allah is the Guardian of every Muslim.

According to Nawwās b. Sam'ān ﷺ,

ذَكَرَ رَسُولُ اللَّهِ ﷺ الدَّجَالَ ذَاتَ غَدَاءٍ، فَخَفَضَ فِيهِ وَرَفَعَ، حَتَّىٰ ظَبَاهُ
فِي طَائِفَةِ النَّخْلِ. فَلَمَّا رُحِنَا إِلَيْهِ، عَرَفَ ذَلِكَ فِينَا. فَقَالَ: مَا شَانُكُمْ؟

¹⁶⁴ Set forth by •Muslim in *al-Sahīḥ*: Bk.: *al-Fadā'il* [The Exemplary Virtues], Ch.: “When Allah Intends Mercy for an *Umma* He Takes its Prophet’s Soul before It,” 4:1791 §2288.

قُلْنَا: يَا رَسُولَ اللَّهِ، ذَكَرْتَ الدَّجَالَ عَدَاءً، فَخَفَضْتَ فِيهِ وَرَفَعْتَ، حَتَّى
ظَبَّنَاهُ فِي طَافِةِ النَّخْلِ. فَقَالَ: غَيْرُ الدَّجَالِ أَخْوَفُنِي عَلَيْكُمْ، إِنْ يَخْرُجْ وَأَنَا
فِيهِمْ، فَإِنَّا حَاجِجُهُ دُونَكُمْ. وَإِنْ يَخْرُجْ، وَلَسْتُ فِيهِمْ، فَامْرُؤٌ حَاجِجُ
نَفْسِهِ، وَاللَّهُ خَلِيفَتِي عَلَى كُلِّ مُسْلِمٍ.

One day Allah's Messenger ﷺ mentioned the Anti-Christ (Dajjal) and raised and lowered his voice [in mention of him] to the point where we thought that he might be lurking behind the palm orchard. When we approached the Prophet ﷺ, he sensed this from us and asked, 'What is the matter?' We replied, 'O Allah's Messenger! Earlier you mentioned the Anti-Christ and raised and lowered your voice [in mention of him], to the point where we thought he might be lurking behind the palm orchard.' The Prophet ﷺ said, 'There is nothing I fear for you more than the Anti-Christ; if he appears and I am in your midst, I will argue with him on your behalf, and if he appears and I am not in your midst, then each person must tend to himself, and Allah will take care of every Muslim after me.'¹⁶⁵

Reported by Muslim.

Since Allah ﷺ has made His Beloved Prophet ﷺ a source of security and protection for the *Umma*, they will not suffer the torments that afflicted the bygone communities. Allah ﷺ said,

﴿وَمَا كَانَ اللَّهُ لِيَعْذِبَهُمْ وَإِنَّ فِيهِمْ وَمَا كَانَ اللَّهُ مُعَذِّبَهُمْ وَهُمْ
يَسْتَغْفِرُونَ﴾

¶And, (in truth, the matter is that) it is not Allah's Glory to torment them, whilst you (O Venerable Beloved) are

¹⁶⁵ Set forth by •Muslim in *al-Sahīh*: Bk.: *al-Fitan* [The Tribulations], Ch.: "Mention of the Anti-Christ, His Qualities, and What is with Him," 4:2251
§2937.

also (present) amongst them. Nor would Allah torment them whilst they are engaged in supplicating Him for forgiveness. ﴿¹⁶⁶

The Prophet ﷺ was a source of security and protection for his Companions ﷺ. Abū Mūsā al-Ash'arī ﷺ reported that Allah's Messenger ﷺ said,

النُّجُومُ أَمْنَةٌ لِلسَّمَاءِ فَإِذَا ذَهَبَتِ النُّجُومُ أَتَى السَّمَاءَ مَا تُوعَدُ. وَأَنَا أَمْنَةٌ
لِأَصْحَابِي فَإِذَا ذَهَبَتْ أَنَا أَتَى أَصْحَابِي مَا يُوعَدُونَ.

The stars are a source of security for the heavens, and when the stars wane, the heavens will bring what is promised you; I am a source of security for my Companions, and when I go, they will receive what they are promised; and my Companions are a source of security for my people, and when my Companions pass, my people will receive what they are promised.¹⁶⁷

Related by Muslim and Ahmad.

Finally, the Prophet ﷺ is a source of security for his community because Allah Most High shall make him pleased and will not disappoint him. Allah said,

﴿وَلَسَوْفَ يُعْطِيكَ رَبُّكَ فَتَرْضَى﴾

«And soon your Lord shall bestow upon you (so much) that you will be well-pleased.» ¹⁶⁸

'Abd Allāh b. 'Amr ﷺ reported that the Prophet ﷺ recited Allah's words about Ibrāhīm,

¹⁶⁶ Qur'ān 8:33.

¹⁶⁷ Set forth by •Muslim in *al-Šaḥīḥ*: Bk.: *Faḍā'il al-ṣahāba* [The Virtues of the Companions], Ch.: “That the Presence of the Prophet ﷺ is a Security for the Companions, and that the Presence of the Companions is a Security for the Ummā,” 4:1961 §2531; •Ahmad b. Ḥanbal in *al-Musnad*, 4:398; •Abū Ya'la in *al-Musnad*, 13:260 §7276.

¹⁶⁸ Qur'ān 93:5.

﴿رَبِّ إِنَّهُنَّ أَضْلَلْنَ كَثِيرًا مِّنَ النَّاسِ ۖ فَمَنْ تَبْيَغِي فَإِنَّهُ مِنِّيٌّ وَمَنْ عَصَانِي فَإِنَّكَ غَفُورٌ رَّحِيمٌ﴾

«O my Lord! These (idols) have led many people astray. So whoever follows me will belong to me, and whoever disobeys me, then indeed You are Most Forgiving, Ever-Merciful.»¹⁶⁹

and Allah's words about Isā ﷺ,

﴿إِنْ تَعْذِّبْهُمْ فَإِنَّهُمْ عِبَادُكَ وَإِنْ تَغْفِرْ لَهُمْ فَإِنَّكَ أَنْتَ الْعَزِيزُ الْحَكِيمُ﴾

«If You torment them, they are only Your servants, and if You forgive them, You are indeed Almighty, All-Wise.»¹⁷⁰

Then the Prophet ﷺ raised his hand and said, weeping,

اللَّهُمَّ! أَمَتَّيْ، أَمَتَّيْ.

O Allah! My people, my people!

So Allah ﷺ said,

يَا جِبْرِيلُ! ادْهَبْ إِلَى مُحَمَّدٍ، وَرَبِّكَ أَعْلَمُ، فَسَلُّهُ: مَا يُنِيبُكَ؟

O Jibril! Go to Muhammad and ask him—and your Lord knows best: ‘What causes you to weep?’

So Jibril ﷺ went to the Prophet ﷺ and asked him, and the Prophet ﷺ told Jibril what he said—and he knew better—and then Allah said,

يَا جِبْرِيلُ! ادْهَبْ إِلَى مُحَمَّدٍ، فَقُلْ: إِنَّا سَنُرْضِيكَ فِي أَمَّتَكَ، وَلَا سُوْءَكَ.

O Jibril! Go to Muhammad and say, ‘I shall make you pleased concerning your people and I shall not disappoint you.’¹⁷¹

Reported by Muslim.

¹⁶⁹ Ibid., 14:36.

¹⁷⁰ Ibid., 5:118.

¹⁷¹ Set forth by •Muslim in *al-Sahih*: Bk.: *al-Imān* [The Faith], Ch.: “On the Prophet’s Supplication for His Nation ﷺ,” 1:191 §202.

4.1 SUMMARY

Allah ﷺ has revealed in the Qur'ān that He has not sent His esteemed Messenger ﷺ but as mercy for all the worlds. Allah ﷺ has also described it as "a great favour on the believers that He raised amongst them (the most eminent) Messenger ﷺ from amongst themselves, who recites to them His Revelations, purifies them, and educates them on the Book and Wisdom though, before that, they were in manifest error."¹⁷² Allah ﷺ has addressed his exalted Messenger ﷺ as mercy in another verse of third sūra.¹⁷³

The Prophet ﷺ is neither indelicate and impolite nor harsh and strict, and is kind and courteous toward the believers. Allah ﷺ made the Prophet's religion a religion of mercy, ease, moderation, clemency and temperance. The Prophet ﷺ is mercy; he is the Prophet of Mercy; he was sent as mercy; and he is full of pity and compassion. He is mercy for all the worlds and a gift from the Lord of the worlds.

The hadith literature is rich in depicting him as mercy incarnate. The final Messenger of Allah ﷺ has been sent towards the whole of mankind and no other Prophet comes close to him in mercy. He is mercy for the worlds, the Prophet of Mercy, sent as mercy, mercy gifted to the worlds, mercy for the believers, nearer to them than their own selves, and nearer to the other Prophets than they are to their respective communities.

An epitome of humility and avid for the believers' welfare, he lightens the burden upon his community. Allah ﷺ made him a source of peace and protection for humanity. His supplication continues for his people in his worldly life and after his passing. Even his being a warner is also mercy to the entire mankind. And it is a mercy of Allah ﷺ that he took the soul of His Messenger before his people to make him a harbinger and predecessor to intercede with Allah ﷺ for his people.

Allah's Last Messenger ﷺ is mercy to all the worlds. Apart from the human world, he is mercy toward the jinn. Unlike the former Prophets such as Nūh and Lūt ﷺ, he did not invoke Allah ﷺ to destroy the adamant and pigheaded disbelievers who denigrated him and would

¹⁷² Qur'ān 3:164.

¹⁷³ Ibid., 3:159.

cause him terror and torture. He did not invoke Allah's wrath upon the miscreants of Taif and the confederates during the Battle of the Trench.

The Holy Prophet ﷺ is mercy for everyone in this world. As for humanity, he is mercy for the entire mankind. He is mercy for women, infants, children, youth, the weak, the poor and the indigent. He is mercy for the widows, the destitute and the slaves. Mercy and compassion for all the Creation, he is mercy to the orphans and a shelter to all the unprotected and insecure people. Nothing falls out of the ambit of his mercy: the servants, the slaves, the old, the handicapped and the disabled, the sick, the beggars and the ignorant, even the deceased.

His mercy is so boundless as to attend to the disobedient and sinful as well. And a step ahead, he is mercy and kindness toward the hypocrites, enemies, disbelievers and idolaters alike. The Holy Prophet's mercy and kindness also encompasses the non-Muslim citizens and those under an agreement of protection.

While commanding His Prophet Nūh ﷺ, Allah said : "And there will (also) be (kingdoms, classes and) species (in the future again) whom We shall provide with (mercy and the worldly favours).¹⁷⁴ So Muhammad ﷺ the merciful is mercy to the whole of animal kingdom, classes and species, the birds, the wild life and the marine life. They are under the umbrella of his clemency and compassion.

And his infinite mercy does not end here. Even the inanimate world seeks mercy from him. The soil, the hills and mountains, stones, pebbles and sand particles all are blessed with a feeling for him. The distances would be pleated under his feet and no stone would fail to bow in prostration for him. He ﷺ was on [Mount] Hirā' with Abū Bakr, 'Umar, 'Uthmān, 'Alī, Ṭalḥa and al-Zubayr ﷺ. So the mountain moved. The Prophet ﷺ said: "Be still, for there is none on you except a Prophet, a champion of the truth and a martyr!" So Allah ﷺ has not sent His esteemed Messenger ﷺ but as mercy for all the worlds: for this world, the post-demise intermediate world before resurrection and the Hereafter.

¹⁷⁴ Ibid., 11:48.